

Preface: These notes are providing free of charge for the ministry of the Word of God. All Old Testament quotes are from AV. All New Testament quotes are from GUV. GUV is Grammar Uses Version by Gary Gallant. This translation was from 30 years of dedication. The source of this translation is from BYZ (Majority Text). A better understanding of the typing skills to highlight the grammar nuances: the underline is to show the main thought of the writer. The **bold** is to show the first word in the sentence for emphasis. The *italics* are to show word or words that are not in the Greek text but added for better reading. The word or words in (bracket) are prepositions in the Greek text. The designation of God, Christ or the Holy Spirit, the pronouns will be capitalized. Since Greek is a participle loving language, this translation will give only one use, but in the notes, other translations are mentioned to supply other possible uses. In the notes, the word or words of study are in **bold**. For the sake of ease with English readers, the notes use the past tense, but in the Greek it is referred to the Aorist tense.

Nouns and adjectives: nominatives are subjects of the verbs; **genitives** are possessions of other nouns; **datives** are indirect objects of the verb; and **accusatives** are direct objects. This is **normal** interpretations with these, but there are exceptions as in all other languages.

Second person personal pronoun:

You (σέ, se)	Singular	Plural
Subject	thou	ye
Possession	thy	your
Direct Object	thee	you

Verbs:

The Greek grammar does have six tenses: Present (is doing); Imperfect (was doing); Aorist which in the notes: Past (did); Perfect (have done); Pluperfect (have had done); and Future (will do).

There are six modes: Indicative (normal); Participle (present: doing; aorist: having done; there is also future and perfect); Infinitive (present: to be doing; aorist: to have done); Imperative (present: keep doing or stop doing; aorist: (do or do not); Subjunctive (present: might be doing; aorist: may do); Optative (may do with wishful thinking).

There are three voices: Active, Middle and Passive.

Since Greek is a participle loving language, it is good to understand the syntax of the uses. Check out the chart for the participles and infinitives below:

PARTICIPLES

Time	Indicates that something was happening before, during, or after the action of the main verb. Answers 'When?'	while: present tense, or after: aorist/past	Pres: Mark 2:14 'while passing by, he saw Levi' Aor: Matt. 4:2 'after he fasted, ... he became hungry'
Means (Instrument)	Indicates the means by which the action of the	'by means of'	Pres: Acts 9:22 'Paul confounded ... by proving

	main verb is accomplished. (Defines, explains, or makes more explicit the action of the main verb.) Answers 'How?'		[Jesus] was the Christ' Aor: 1 Pet 5:6-7 'humble yourselves...by casting...your cares'
Manner		by	
Condition	Implies a condition on which the fulfillment of the idea indicated by the main verb depends. Roughly equivalent to 3rd class conditional.	'if'	Pres: Matt 21:22 'ask in prayer... if you believe, you will receive' Aor: Luke 9:25 'what profit... if he should gain the whole world'
Purpose (Telic)	Indicates the purpose of action of finite verb. (Emphasizes intention or design of main verb.) Simple '-ing' translation misses the meaning. Answers 'For what reason?'	'in order to' or 'with the purpose of'	Fut: Matt 27:49 'Let us see whether Elijah will come in order to save him' Pres: Luke 10:25 'a lawyer stood up in order to test him'
Result	Indicates the actual outcome or result of the action of the main verb, either by simultaneous implication or	'with the result of'	John 5:18 'with the result of making himself equal with God' - implication Eph 2:15 'with the result of making peace' - real

	by subsequent real result.		
Cause	Indicates the 'cause', 'reason', or 'ground' of the action of the finite verb. Answers 'Why?'	'because'	John 4:6 'because Jesus was wearied ... was sitting'
Concession	Implies that the state or action of the main verb is true in spite of the state or action of the participle.	'although'	1 Pet 1:8 'although you have not seen him, you love him' Eph 2:1 'although you were dead' Rom 1:21 'although they knew God, they did not honor him as God'
Attendant Circumstance (Some books may classify as Circumstantial Participle')	Communicates an action that is coordinate with the action of the finite verb. The participial action must happen before the main verbal action and is closely related to it.	Translated as a finite verb, connected to main verb with 'and' . It derives its mood semantically from the main verb.	Matt. 2:13, 14 'Rise and take the child' Matt. 9:13 'Go and learn' Luke 5:11 'they left everything and followed him'
Periphrastic Participle	An anarthrous participle used with a verb of being to form a finite verbal idea. A roundabout way of saying what could be expressed by a	Completes the thought of another verb.	Colossians 1:6 'it is bearing fruit' Matt. 7:29 'he was teaching them'

	single finite verb.		
Indirect Discourse	Indirect discourse; reporting what someone said (or perceived) by changing the words of the original into the words of the reporter, or for grammatical inclusion into a larger clause.	A verb of saying (or sometimes thinking) can be used with a participle with basically the same meaning.	Acts 7:12 'Jacob heard that there was grain in Egypt' 2 John 7 'confessing that Jesus Christ has come in the flesh'
Adjectival Participle	Communicates an action that is coordinate with the action of the finite verb. The participial action must happen before the main verbal action and is closely related to it.	Really a substantival participle used to enunciate the logical (not grammatical) subject at the beginning of the sentence, and that subject is taken up later by a pronoun in the case required by the syntax. (i.e. 'nominativus pendens')	John 7:38 'the one who believes in me ... rivers will flow out of his belly' Rev. 3:21 'the one who conquers, to him I will give to sit'
Redundant (Appositional)			
Absolute Genitive Absolute / Nominative Absolute	The construction is unconnected with the rest of the sentence (i.e. logical subject of the genitive		Matt. 9:18 'while he was saying these things, ... a certain ruler came' Acts 13:2 'while they were worshiping the

	participle is different than the subject of the finite verb). The participle is always adverbial and usually translated as a temporal participle.		Lord... the Holy Spirit said'
Imperative	The participle may function as an independent imperative. Translated as an imperative verb.		Rom. 12:9 'hate the evil, cleave to the good'
As Indicative	Standing alone in a declarative sentence as the only verb in the clause. Translated as an indicative verb.		Rev. 1: 6 'he had in his right hand'
Time	Indicates that something was happening before, during, or after the action of the main verb. Answers 'When?'	while: present tense, or after: aorist/past	Pres: Mark 2:14 'while passing by, he saw Levi' Aor: Matt. 4:2 'after he fasted, ... he became hungry'
INFINITIVES			
Complementary	The infinitive is used to complete the verbal idea of certain finite verbs. (Certain verbs require a complementary	Simple infinitive, translated by 'to'.	Mark 10:26 'who is able <u>to be saved</u> ?' 1 John 4:11 'we also ought to love one another'

	infinitive to complete their verbal idea.)		
Purpose	The infinitive is used to indicate the 'purpose' or 'goal' of its controlling verb. Emphasis is on 'intended result', (which may or may not actually occur).	'in order that' (A simple "to" translation usually works here.)	Matt. 2:2 'we have come <u>in order to worship him</u> ' Matt. 27:31 'they led him away in order to crucify him'
Result	The infinitive is used to indicate the outcome produced by the controlling verb. Emphasis of 'result' is on 'effect', which may or may not have been intended.	'so that', 'so as to', 'with the result that' (A simple "to" translation would be <u>mis-leading</u> here.)	Luke 5:7 'they filled both the boats <u>so that they began to sink</u> '
Causal	The infinitive is used to indicate reason for action of controlling verb. Looks back at the reason for an action, whereas Purpose Inf. looks forward to intended result.	'because'	Luke 8:6 'it withered away, <u>because it had no moisture.</u> ' James 4:2 'you do not have because you do not ask'
Time	The infinitive is used to indicate a temporal relationship between its action and the action of the controlling verb.	1) 'after' 2) 'while', 'when', 'as' 3) 'before'	1) Matt. 26:32 ' <u>after I have been raised</u> , I will go before you' 2) Matt. 13:4 ' <u>while he was sowing</u> , some (seeds) fell on the road' 3) Matt. 6:8 'Father

			knows...before you ask'
Subject	The infinitive or infinitive phrase functioning as subject of finite verb.	As simple infinitive or gerund	Phil 1:21 ' <u>to live</u> is Christ' Mark 9:5 '[for us to be here] is good'
Indirect Discourse	After a verb of perception or communication, which indicates the indirect discourse; the infinitive acts as the main verb, and expresses the content of the communication.	Often translated as finite verb or as simple infinitive.	Rom 12:1 'I urge you <u>to present</u> your bodies' Mark 12:18 'Sadducees ... who say there is no resurrection'
Appositional	May stand in apposition to (and thus define) a noun, pronoun, or substantival infinitive.	Add the word 'namely' before the infinitive.	1 Thess 4:3 'sanctification, <u>namely, that</u> you <u>abstain</u> from fornication'
Epexegetical	Clarifies, explains, or qualifies a noun or adjective.	As simple infinitive	Luke 10:19 'given you authority <u>to tread on</u> serpents' Jam 1:19 'quick to hear, slow to speak'
Direct Object	The infinitive or infinitive phrase functioning as direct object of finite verb.	As gerund or simple infinitive	John 5:26 'given the Son <u>to have</u> life in himself' Phil 2:13 'producing in you both the willing and the working

Imperative	Very rarely can function as an imperative.	Not related to any other verb in the sentence.	Rom 12:15 'Rejoice with those who rejoice; <u>weep</u>' Phil 3:16 'let us walk by the same standard'
Absolute	Bears no syntactical relation to anything else in sentence.	caivrein especially used this way. 'Greetings!'	Jam 1:1 'Greetings'

Jude 1:1

Author: Jude was one of the younger half-brothers of Jesus Mt 13:55 Mk 6:3

Date: A.D. 75

Destination: Christians, the same as the Epistles of Peter

Purpose: Contend for pure doctrine and to warn against false Christians

Theme: Battle for the Faith Jude 1:3

Outline:

- I. Introduction, Jude 1:1-4
 - A. Greeting, Jude 1:1-2
 - B. Purpose, Jude 1:3-4
- II. God's Past Judgments Upon Evil Persons, Jude 1:5-7,9,11
 - A. Wandering murmurers, Jude 1:5
 - B. Fallen angels, Jude 1:6
 - C. Sodom and Gomorrah, Jude 1:7
 - D. Devil, Jude 1:9
 - E. Cain, Balaam and Korah, Jude 1:11
- III. False Christians, Jude 1:8, 10, 12-16
 - A. Description, Jude 1:8,10
 - B. Indictment, Jude 1:12-16
- IV. Exhortations to Genuine Christians, Jude 1:17-23
 - A. Remember previous warning, Jude 1:17-19
 - B. Build your faith, Jude 1:20
 - C. Guard against falsehood, Jude 1:21
 - D. Show mercy, Jude 1:22
 - E. Rescue those but hate the flesh, Jude 1:23
- V. Doxology, Jude 1:24-25

Introduction:

There is resemblance in the writings of the second chapter of the second epistle of Peter with this epistle. These two writers had the same false teachers as they had the same errors, and both writers used the same arguments against their heresies. Compare the following passages: Jude 1:4 with 2Pe 2:3; and Jude 1:8

with 2Pe 2:10; and Jude 1:10 with 2Pe 2:12; and Jude 1:16 with 2Pe 2:18; and Jude 1:4 with 2Pe 1:2,3; and Jude 1:7 with 2Pe 2:6; and **Jude 1:9** with 2Pe 2:11.

I. Introduction, Jude 1:1-4 A. Greeting, Jude 1:1-2

1 **Jude**, bondman of Jesus Christ, and brother of James, *is writing* to the ones who *are* called *who* have been sanctified (in) God *the* Father and *who* have been kept by Jesus Christ; 2 *may* mercy and peace *be* to you and love may be multiplied.

Jude is the half-brother of Jesus and one of the brothers of James. This is the word of emphasis in this sentence. The Greek name is Judas (*ioudas*). The other two brothers are Simon and Joses, Mt 13:55: “Is this **not** the son of the carpenter? Yes! Is **not** His mother being called Mary, and His brethren James and Joses and Simon and Judas? Yes!” Mr 6:3: “Is this **not** the Carpenter, the Son of Mary, and Brother of James and Joses and Judas and Simon? Yes! And are **not** His sisters here (with) us? Yes! And they were being offended (in) Him.” He had some sisters but they are named. As a younger brother, he wrote late in comparison to his brother James who wrote AD 45, one of the first epistles, and the first General Epistles. After 20 years since James wrote, Peter warned concerning false prophets, now 10 years later Jude brought up the same subject. Even 10 years after, John this had to bring up these false prophets in his epistles.

Bondman is the same word as used by Paul, Ro 1:1 Php 1:1 Tit 1:1. So did James, Jas 1:1; as well as Peter 2Pe 1:1. This will be common as we refer to 2Peter continuously.

To the ones who are called. There are three character traits. First, they are called. This is predicate adjective with the verb “*to be*” added for proper reading. It could also be translated as “the called ones” as just adjective to the article. Either way, these readers are invited to obtain eternal salvation in the kingdom through Christ. Many are called, but few chosen, Mt 22:14: “For **many** are called, but few chosen.” That means everyone is called unto salvation, but only a few repent. Paul told his readers that they are called of Jesus Christ, Ro 1:6: “(among) Whom ye yourselves are also, called of Jesus Christ;” to be saints, Ro 1:7: “*is writing* to all the ones who are (in) Rome beloved of God, called saints: *may* grace and peace *be* to you (from) God our Father and *the* LORD Jesus Christ.” 1Co 1:2: “*are writing to the assembly* of God which is (in) Corinth, called saints, *who* were sanctified (in) Christ Jesus, (with) all the ones who are calling on the name of LORD Jesus Christ (in) every place, both theirs and ours;” whether they are both Jews and Greeks, 1Co 1:24: “but to them the called ones, both Jews and Greeks, *we are proclaiming* Christ power of God and wisdom of God.” They were also told that they were called according to his purpose, Ro 8:28: “But **we know** that all things are working together (for) good to the ones who are loving God, to the ones who are called (according to) *His* purpose.”

Have been sanctified: the second character trait is sanctification. This verb is perfect tense participle translated with the use of substantive modifying the ones. This word means to consecrate, to make holy. We are sanctified through the Word of God, Joh 17:17: “**Sanctify** them (by) Thy truth; Thy word is truth.” The acceptance of this Word gave us an inheritance, Ac 20:32: “And now I am committing you, brethren, to God and to the word of His grace, which is being able to build up and to give to you an inheritance (among) all the ones *who* have been sanctified;” and forgiveness of sins, which is accomplished through faith, Ac 26:18: “to open their eyes, to turn (from) darkness (to) light and the authority of Satan (to) God, *that* they receive remission of sins and inheritance (among) the ones who have been sanctified by faith which *is* (in) Me.” The Holy Spirit calls them in the Gospel and those who receive it, the same Spirit sanctifies them, Ro 15:16: “(for) I am a minister of Jesus Christ (to) the nations, administering in sacred service the glad tidings of God, in order that the offering up of the nations may be acceptable, sanctified (by) *the* Holy Spirit.” Our sanctification is in Christ Jesus, 1Co 1:2: “*are writing to the assembly* of God which is (in) Corinth, called saints, *who* were sanctified (in) Christ Jesus, (with) all the ones who are calling on the name of LORD Jesus Christ (in) every place, both theirs and ours.” There is three parts in salvation: washed, then sanctified, and finally justified, 1Co 6:11: “And some of

you were **these things**; but ye were washed, but ye were sanctified, but ye were justified, (in) the name of the LORD Jesus, and (by) the Spirit of our God.” All three takes place once a person calls upon the name of the Lord, Ro 10:13: “For **everyone** whoever should call on the name of *the* LORD, will be saved.” The Holy Spirit and the name of the Lord Jesus according to God’s mercy, we are saved through the washing of regeneration and renewing of the Holy Spirit. Tit 3:5: “not (out of) works which *were* (in) righteousness which we ourselves practised, but He saved us (according to) His mercy, (through) *the* washing of regeneration and renewing of *the* Holy Spirit.” This is not baptism, but the new birth of washing away our sins. This makes us holy in the sight of God, so that we are sanctified and by this, we are declared righteous.

Have been kept: the third character trait with these readers is protection. This verb is also perfect tense participle translated with the use of substantive modifying the article “the one.” Jesus prayed that the Father would keep the believers, Joh 17:11,12,15: “And I am **no** longer (in) the world, and these ones are (in) the world, and I Myself am coming (to) Thee. Holy Father, **keep** them (in) Thy name whom Thou has given to Me, in order that they might be one, as We ourselves *are*. **When** I was (with) them (in) the world I Myself was keeping them (in) Thy name whom Thou has given to Me I guarded, and no one (of) them perished, except the son of perdition *perished*, in order that the scripture may be fulfilled. I am **not** making request in order that Thou may take them (out of) the world, but in order that Thou may keep them (out of) the evil.” Through this prayer, we are kept by Jesus Christ. This is as Peter told his readers in his second epistle, this is reserved to the day of his coming, 2Pe 2:4,9,17: “For **if** God spared not *the* messengers *who* sinned, but *by* having thrown *them* to the deepest abyss to chains of darkness having been kept (for) judgment; *the* LORD knows *how* to be delivering *the* pious (out of) temptation, and to be keeping *the* unrighteous *ones* (to) a day of judgment; **These are** fountains without water, clouds which are being driven (by) storm, to whom the gloom of darkness has been kept (for) ever.” 3:7: “But **the** now **heavens** and the earth are treasured up by His word, being kept for fire (to) a day of judgment and destruction of ungodly men.”

Jude 1:2

Mercy and peace and love are used frequently for greetings in writing at that time. Paul used grace, mercy and peace in 1Ti 1:2 2Ti 1:2 Tit 1:4. John also used these three in 2Jo 1:3. Peter used abundant mercy in his introduction, 1Pe 1:3. Grace and peace was more popular with Paul in Ro 1:7 2Co 1:2 Ga 1:3 Eph 1:2 Php 1:2 Col 1:2 1Th 1:1 2Th 1:1 Phm 1:3. The epistle that is similar to this one, Peter used Paul’s address of grace and peace, 2Pe 1:2. Love is not used in any address, but Jude was thinking of Peter as he wrote in his second epistle how we need to arrive to love, 2Pe 1:5-7. Peter had a great influence on the early church and with his two epistles; Jude rehearsed many teachings from Peter’s second epistle as he found the same problems a decade later.

May be multiplied is the same verb and tense as Peter used in both of his addresses, 1Pe 1:2 2Pe 1:2. This verb is past tense in passive voice meaning that Jude wanted their mercy, peace and love be increased.

Jude 1:3

Jude opened this short epistle with an introduction with a salutation and is now giving the reason for writing this letter.

I. Introduction, Jude 1:1-4

B. Purpose, Jude 1:3-4

3 **Beloved**, *while* I was using for myself all diligence to be writing to you (concerning) the common salvation, **I had necessity** to write to you, exhorting *that* ye should be earnestly contending for the faith

which was once delivered to the saints. 4 For certain men **came in stealthily**, who had been before marked out of old (to) this sentence, ungodly *persons* changing the grace of our God (into) licentiousness and denying the only master God and our LORD Jesus Christ.

Beloved is the word of emphasis in this sentence. This direct address is used commonly in the epistles, meaning these readers are dearly esteemed to Jude. Jude gave an expression of strong affection.

I was using for myself is present tense in middle voice participle translated with the use of time. NET translated with the use of concession: “although I have been eager.” All other translations agree with time. This verb means to do, make, produce, give or acquire.

All diligence is the direct object of the verb “was using for myself.” This word means earnestness or haste. These words are used by Peter, 2Pe 1:5: “But for **this very reason** also, *after* ye have brought in besides all diligence, supply ye the virtue (in) your faith, and the knowledge (in) that virtue;” and by Paul, 2Co 8:7: “But even as ye are abounding (**in**) **every** way, in faith, and word, and knowledge, and all diligence, and in the love (from) you to us, in order that also ye might abounding (in) this grace.”

To be writing is present tense infinitive with the use of explaining the noun “diligence.”

The common salvation is only found here in the NT. This adjective common is to the Christians are ordinary interest to us all. To the Jews, this word is unhallowed, profane and unclean when it comes to religious ceremonies. Christians are sharing all common things, Ac 2:44: “And all who are believing were together and were having all common things,” all materials were common to them, Ac 4:32: “The heart and the soul were one **of the multitude** of the ones who believed; and not one was saying anything of the things which *one* is possessing by him to be his own, but all things were common to them;” shared common faith, Tit 1:4: “*is writing* to Titus *my* true child (according to) *our* common faith, *may* grace, mercy, *and* peace *be* (from) God *the* Father, and *the* LORD Jesus Christ our Saviour.” As for salvation, Peter says that the doctrine of salvation has been delivered extensively by Paul, 2Pe 3:15: “and keep esteeming the longsuffering salvation of our LORD; according as also our beloved brother Paul wrote to you (according to) the wisdom *which* has been given to him.” So while Jude thought with haste to write concerning this common salvation, he decided to write about a more pressing matter. MSS added “our” to common salvation.

I had necessity. The verb is past tense of the verb “to have.” Necessity is the noun of direct object of the verb “to have.” The noun means duty or imposed by circumstance. Jude felt an obligation to write about another matter. Jude saw the danger of false teachers.

Exhorting is present participle with the use of purpose. Jude will urge and encouraging his readers to battle for the faith as a speech from a leader to soldiers to urge them on.

Should be earnestly contending is present tense infinitive translated with the use of indirect discourse adding “that ye” for proper reading. This verb is only found here in the NT. To contend, we need to face obstacles and dangers. We cannot hide in ignorance that these deceivers are hiding in our midst. We must face this adversary and strive to be strong in the spiritual battle.

For the faith is what we stand by. The assault of our faith has been foretold by Christ, and by the apostles. Faith comes by hearing God’s Word, so the first attack by Satan and his workers is to make the Bible a book of fables. We need to defend the inspiration and inerrancy of Scripture, 2Ti 3:16: “All **scripture** *is* God-inspired and profitable (for) teaching, (for) conviction, (for) correction, (for) discipline which *is* (in) righteousness;” 2Pe 1:20: “*because* ye are knowing first this, that all prophecy of scripture is not becoming of its own interpretation.” Secondly, the next attack is on our Lord and Saviour Jesus Christ. They will deny that he came in the flesh, 1Jo 4:2: “Ye are knowing the Spirit of God (**by**) **this**: every spirit which is confessing Jesus Christ *Who* has come (in) the flesh is (of) God;” and they will deny that Jesus is the Christ, the Son of God, 1Jo 2:22: “Who **is** the liar but that one who is denying that Jesus

is the Christ? **This** is that antichrist who is denying the Father and the Son.” Thirdly, the next attack is bringing another gospel. They will deny that salvation is by faith alone, and man must provide some type of works to appease God, Eph 2:8-9: “for ye are saved by grace (through) faith; and this *is* not (of) yourselves, it is the gift of God; not (of) works, in order that anyone may not boast.” Tit 3:5: “not (out of) works which *were* (in) righteousness which we ourselves practised, but He saved us (according to) His mercy, (through) *the* washing of regeneration and renewing of *the* Holy Spirit.”

Was once delivered, this verb is past tense in passive voice participle translated with the use of substantive modifying the noun “faith.” 2Pe 2:21: “For it were **better** for them to not have known the way of righteousness than *who* have known *it* to turn back (from) the holy commandment *which* was delivered to them.”

Jude 1:4

Came in stealthily is the word of emphasis in this sentence. This verb is past tense meaning that certain men entered secretly. This word is a compound verb consisting of three words: from, into and sink or plunge. This means someone slipped in secretly as if by a side door. This word is only found here in the NT.

Had been before marked out is perfect tense participle with the use of substantive modifying the article “who: *oi*” which refers to the “men: *anthropoi*” as they are both plural nominatives. This is a compound verb consisting of two words: before and to write, Eph 3:3: “that (by) revelation He made known to me the hidden thing, according as I wrote before (in) brief manner.” These men had been designated beforehand. These false teachers have long since listed for condemnation. This is public proscription, Ro 15:4: “For **as many things as** were written before, they were written before (for) our instruction, in order that we might have the hope (through) the endurance and (through) the encouragement of the scriptures.”

Of old is an adverb modifying the verb had been before marked out. This word means former or long ago. It occurs seven times in the NT, for “just before” in Mr 15:44: “And Pilate wondered if He was already dead; and after he has called to *himself* the centurion he questioned him if He died long,” 2Co 12:19: “**Again** are ye thinking that we are making to you a defense? We are speaking (**before**) **God** (in) Christ;” much “old” in 2Pe 1:9: “for with whom these things are not being present, he is blind, short-sighted, *because* he has obtained forgetfulness of the purification of his old sins,” “long ago” in Mt 11:21: “**Woe** to thee, Chorazin! **Woe** to thee, Bethsaida! For if the works of power which have taken place (in) you took place (**in**) Tyre and Sidon, they repented possibility long ago (in) sackcloth and ashes.” Lu 10:13: “**Woe** to thee, Chorasin! **Woe** to thee Bethsaida! for if the mighty works of power which have been taken place (in) you took place (in) Tyre and Sidon, they repented long ago sitting (in) sackcloth and ashes.” Heb 1:1: “God after He had spoken **in many parts** and in many ways to the fathers of old (by) the prophets, (in) these last days spoke to us (by) His Son,” and here. Peter used *ekpalai* which is compound of: out of, and: of old, 2Pe 2:3: “and they will make gain of you (through) covetousness with well-turned words: for whom judgment is not being idle for a long time, and their destruction is not slumbering.”

(**To**) **this sentence** means to this judgment or condemnation. This punishment is decreed by God, Mt 23:14: “But **woe** to you, scribes and Pharisees, actors, for ye are devouring the houses of widows, and as a pretext praying at great length; (because of) this ye will receive more abundant judgment.” Joh 9:39: “And Jesus said, I Myself came (into) this world (for) judgment, in order that the ones who are not seeing might be seeing, and the ones who are seeing might be becoming blind.” Ac 24:25: “And while he **was reasoning** (concerning) righteousness and self-control and of the judgment which is being about to be, Felix became afraid and answered, the thing which are having now keep going; and after I found opportunity I will call for thee;” Ro 2:2,3: “But we know that the judgment of God is (according to) *the* truth (upon) the ones who are doing such things. And thou are reckoning this, O man, the one who are

judging the ones who are doing such things, and *who* are practicing them, that will thou thyself escape the judgment of God?” 5:16: “And **not** as the gift *is* (by) one *who* sinned; for the judgment *was* (of) one (to) condemnation, but the free gift *is* (of) many offenses (to) justification.” 11:33: “**O depth** of riches both wisdom and knowledge of God! **How** unsearchable His judgments, and untraceable His ways.” 1Ti 3:16: “And **confessedly** great is the hidden thing of piety: God was manifested (in) the flesh, was justified (in) *the* Spirit, was seen by messengers, was proclaimed (among) *the* nations; was believed on (in) *the* world, was received up (in) glory.” 1Pe 4:17: “Because **the time** *is coming* that the judgment began (from) the house of God; but if *it will be* first (from) us, what *will be* the end of the ones who are disobeying the glad tidings of God?” This verse is parallel with 2Pe 2:3: “and they will make gain of you (through) covetousness with well-turned words: for whom judgment is not being idle for a long time, and their destruction is not slumbering.”

Ungodly is apposition to men as both are plural and nominative. This adjective means these men are condemning God as being impious. In Ro 4:5: “now to the one who is not working, but is believing (on) the One Who is justifying the ungodly, his faith is reckoning (for) righteousness,” the ungodly might be the “irreverent” but are more likely “transgressors.” This is clearly the point in Ro 5:6: “For *while* we were **still** without strength (in) due time Christ died (in behalf of) *the* ungodly.” Ro 11:26: “and so all Israel will be saved, according as it has been written, the Deliverer will come (out of) Sion, and He will turn away ungodliness (from) Jacob;” is a quotation from Isa 59:20: “And the Redeemer shall come to Zion, and unto them that turn from transgression in Jacob, saith the LORD.” In Jude and 2 Peter great sinners of the past are called ungodly, 2Pe 2:5-6: “and He spared not *the* ancient world, but He preserved Noah a herald of righteousness, *after* He brought in *the* flood upon *the* world of *the* ungodly; and He condemned *the* cities of Sodom and Gomorrah *after* He reduced *them* to ashes (with) an overthrow, having set an example *while they* are intending to be living ungodly;” and false teachers are *asebeis* on account of their lives (and teaching?). Jude 1:15,18: “to execute judgment (against) all, and to convince all their ungodly (concerning) all the works of their ungodly which they did ungodly, and (concerning) all the hard *things* which ungodly sinners spoke (against) Him; that they said to you, there will be mockers (in) *the* last time, *who* are walking (after) their own desires of ungodliness.” 2Pe 2:6: “and He condemned *the* cities of Sodom and Gomorrah *after* He reduced *them* to ashes (with) an overthrow, having set an example *while they* are intending to be living ungodly;” 3:7: “But **the** now **heavens** and the earth are treasured up by His word, being kept for fire (to) a day of judgment and destruction of ungodly men.” This is the keynote of this epistle.

Changing is present tense participle with the use of means. These ungodly men entered secretly into the assembly with the means of altering by transforming the grace of God into debauchery. This is the fundamental thought of life without restraint. The insolent is doing of whatever one’s caprice may suggest. The natural man suggests that our good deeds will outweigh our evil deeds, and another theory from Satan is all gods are the same and all roads lead to heaven. The grace of God is a gift of God as we all deserve condemnation, Eph 2:8-9: “for ye are saved by grace (through) faith; and this *is* not (of) yourselves, it is the gift of God; not (of) works, in order that anyone may not boast,” and there is only one way into that grace, Joh 14:6: “Jesus **is saying** to him, I Myself am that way and the truth and the life; no one is coming (to) the Father except (by) Me.”

Denying is present tense participle with the use of means. Just as the previous participle, these ungodly men will not only transform salvation by faith only, they will also reject that Jesus is the Christ, 1Jo 2:22: “Who **is** the liar but that one who is denying that Jesus is the Christ? **This** is that antichrist who is denying the Father and the Son.” If we deny him, he will also deny us, 2Ti 2:12: “if we are enduring, also we will reign together; if we are denying *Him*, He Himself also will deny us.” These ungodly men in the last times will have a form of godliness but denying the power thereof, 2Ti 3:5: “having a form of piety, but denying the power of it. And keep turning away thyself from **these**.” They profess to know God, but deny him in works, Tit 1:16: “They are professing to know **God**, but are denying *Him* in works, being abominable and disobedient, and found worthless (as to) every good work.” These are Jewish fables and commandments of men (traditions) that will defile the minds and conscience as they turned away from the

truth, Tit 1:14: “*and* stop giving heed to Jewish fables and commandments of men *who* are turning away themselves from the truth.” The parallel verse to Peter is 2Pe 2:1: “**But there arose** also false prophets (among) the people, as also false teachers will be (among) you, who will bring in stealthily sects of destruction, and *as* denying the Master *Who* bought them, *and* will bring upon themselves swift destruction;” as they are denying the Lord that bought them.

The only Master God and our Lord Jesus Christ. The first noun has an article but the second noun does not, joined by the conjunction “and” means both nouns are identical (Grandville & Sharp rule). A person cannot deny Jesus as God and say that they have God, 1Jo 4:15: “**Whosoever** should confess that Jesus is the Son of God, God is abiding (in) him, and he himself (in) God.”

Jude 1:5

Jude gave an introduction which explains how ungodly men twisted the gospel and denied God. Now Jude moves on to describe past judgments upon such evil.

II. God’s Past Judgments Upon Evil Persons, Jude 1:5-7,9,11

A. Wandering murmurers, Jude 1:5

5 But I am willing to put you in remembrance, *that* ye know this once, that *after* the LORD has saved a people (out of) *the* land of Egypt, secondly, He destroyed the ones who have believed not.

But is not contrast to the previous verse as it is an explanation of verse 3. This is a solemn contrast of the conduct of contending for the faith mentioned in Jude 1:3.

I am willing is present tense meaning Jude is continuously intending or is continuously desiring.

To put in remembrance is past tense infinitive with the use of completing the verb. This compound verb consists of by or under and remember. This is recalling to mind. This verb is the word of emphasis in this sentence.

Ye know is perfect tense participle but “*oida*” always translates in present sense without linear. This participle is translated with the use of indirect discourse. The accusative you became subject as accusative of general reference added with “*that*.” This is usually after a verb of saying or thinking and this is what Jude had in mind when he is willing to put in remembrance. Most translations used concession but as Alford says: “knowing as ye do (better here than “although ye know,” on account of the term “once for all” which follows. The A. V. is altogether wrong).” The verb means these truths were already known and there was no need to elaborate on this issue.

Has saved is past tense participle translated with the use of time (*after*). Murdoch and Tyndale agree with this use. This verb is translated one step back because the main verb is past tense (destroyed). Moffatt, Phillips, TWENTY, and Williams translated with the use of concession: “though the Lord once brought the People safe.” Most other translations do not put a use to this participle as it could have several uses. This verb means delivered them from the bonds of Egypt.

Secondly is an adjective meaning the second deed of the Lord which the first is the deliverance out of the land of Egypt. Not afterwards as AV translated it.

He destroyed is past tense meaning those who have believed not perished or died. These were those who entered not into the promise land, Heb 3:18: “And **to whom** swore He *that they* shall enter not (into) His rest, except to the ones who disobeyed?”

Jude 1:6

The first judgment was upon the wandering murmurers who did not enter the promise land. The second was the fallen angels.

II. God's Past Judgments Upon Evil Persons, Jude 1:5-7,9,11

B. Fallen angels, Jude 1:6

6 Also **messengers** who have kept not the principality of their own, but have left their own dwelling, (unto) judgment of *the* great day in eternal bonds (under) darkness;

Also is "*te*," not "*kai*: and" which means both... and or as... so. Robertson has "*de*," but there is not a Greek version with this word in this verse.

Messengers, is the word of emphasis in this sentence. These were fallen angels who have given themselves over to sin, 2Pe 2:4: "For **if** God spared not *the* messengers *who* sinned, but *by* having thrown *them* to the deepest abyss to chains of darkness having been kept (for) judgment." They now obey the devil, Mt 25:41: "For **if** God spared not *the* messengers *who* sinned, but *by* having thrown *them* to the deepest abyss to chains of darkness having been kept (for) judgment;" Re 12:7: "And war **came to pass** (in) the heaven: Michael and his messengers warred (against) the dragon, and the dragon warred, and his messengers;" 1Co 6:3: "Know ye **not** that we will judge messengers? Yes! *How* much more then *are* things of this life? **No!**" 2Co 12:7: "And **by the surpassingness** of the revelations in order that I might not be exalting myself, a thorn in the flesh was given to me, a messenger of Satan, in order that he might be buffeting me, in order that I might not be exalting myself." This word is in the accusative case meaning this word is direct object of the previous verse verb "destroyed." Their destruction is that they are spiritual beings, they are dead to God. Their verdict of the second death is already in place.

Have kept is past tense participle with the use of substantive modifying the noun messengers. The article with the participle translates as "who." These fallen angels did not attend carefully to their duties which were to serve God. This is totally wrong to think that these angels fell from grace with God by intermarrying with the daughters of men, Ge 6:2: "That the sons of God saw the daughters of men that they *were* fair; and they took them wives of all which they chose." These were Sethites, as angels are not given in marriage.

The principality means their first place of power, Eph 6:12: "because the wrestling is not to us (against) blood and flesh, but (against) principalities, (against) authorities, (against) the world-rulers of the darkness of this age, (against) the spiritual *powers* of wickedness (in) the heavenlies."

But is "*alla*," not "*de*." This conjunction has a meaning of forming a transition to the cardinal matter.

Have left is past tense participle with the use of substantive modifying messengers. These fallen angels have forsook God and followed after Satan, Mt 25:41: "**Then** He will say also to the ones (on) *the* left, keep going (from) Me, the cursed, (into) the eternal fire, which has been prepared for the devil and his messengers." They have sinned against God as they rebelled, 2Pe 2:4: "For **if** God spared not *the* messengers *who* sinned, but *by* having thrown *them* to the deepest abyss to chains of darkness having been kept (for) judgment."

Their own dwelling which is heaven, 2Co 5:2: "For indeed we are groaning (**in**) **this**, *because* we are longing to be clothed with our dwelling which *is* (from) heaven."

The great day is the end of the world where they will cast into the lake of fire, Re 20:10: "and the devil who was misleading them was thrown (into) the lake of fire and of brimstone, and where the beast and the false prophet *are*; and they will be tormented day and night (for) the ages of the ages."

Jude 1:7

The first judgment was upon Israel's wandering murmurers, and the second was upon the fallen angels. Now the third are upon Sodom and Gomorrah.

II. God's Past Judgments Upon Evil Persons, Jude 1:5-7,9,11

C. Sodom and Gomorrah, Jude 1:7

7 as Sodom and Gomorrah, and the cities (around) them, in like manner with them, *who* have given themselves to fornication and have gone (after) other flesh, are being set forth for themselves as an example, *while* they are undergoing the penalty of eternal fire.

As is an adverb which can also mean like, or even as. This adverb modifies the verb are set forth.

Sodom and Gomorrah and the cities are recorded only as Sodom first in Ge 13:13: "But the men of Sodom *were* wicked and sinners before the LORD exceedingly." Lot decided to part ways with Abraham and went to the cities near Sodom and the people of Sodom were wicked. Sodom and Gomorrah's sin is very grievous, Ge 18:20: "And the LORD said, Because the cry of Sodom and Gomorrah is great, and because their sin is very grievous." God told Abraham that he will destroy these cities because of their sin, but Abraham petitioned God to relent if there were righteous in those cities. The argument went from 50 down to 10 righteous souls. And God promised that there will be no destruction upon those cities if 10 righteous souls found in those cities. Then God sent two angels to warn Lot of the coming destruction. When these two male messengers arrived at Lot's home, the men of the village wanted to know sexually these visitors, Ge 19:5: "And they called unto Lot, and said unto him, Where *are* the men which came in to thee this night? bring them out unto us, that we may know them." Lot even offered his virgin daughters to protect his guests, Ge 19:8: "Behold now, I have two daughters which have not known man; let me, I pray you, bring them out unto you, and do ye to them as *is* good in your eyes: only unto these men do nothing; for therefore came they under the shadow of my roof." The angels blinded the men at the entrance of the house, and escorted Lot, his wife and his two daughters out that city, Ge 19:15: "And when the morning arose, then the angels hastened Lot, saying, Arise, take thy wife, and thy two daughters, which are here; lest thou be consumed in the iniquity of the city." God rained brimstone and fire on Sodom and Gomorrah and all the plain, Ge 19:24,25: "Then the LORD rained upon Sodom and upon Gomorrah brimstone and fire from the LORD out of heaven; And he overthrew those cities, and all the plain, and all the inhabitants of the cities, and that which grew upon the ground." Lot's wife looked back and became a pillar of salt, Ge 19:26: "But his wife looked back from behind him, and she became a pillar of salt." God gave many warnings to others that they may be like Sodom and Gomorrah, De 29:23: "And *that* the whole land thereof *is* brimstone, and salt, *and* burning, *that* it is not sown, nor beareth, nor any grass groweth therein, like the overthrow of Sodom, and Gomorrah, Admah, and Zeboim, which the LORD overthrew in his anger, and in his wrath;" Isa 1:9: "Except the LORD of hosts had left unto us a very small remnant, we should have been as Sodom, *and* we should have been like unto Gomorrah." 13:19: "And Babylon, the glory of kingdoms, the beauty of the Chaldees' excellency, shall be as when God overthrew Sodom and Gomorrah." Jer 20:16: "And let that man be as the cities which the LORD overthrew, and repented not: and let him hear the cry in the morning, and the shouting at noontide;" 50:40: "As God overthrew Sodom and Gomorrah and the neighbour *cities* thereof, saith the LORD; *so* shall no man abide there, neither shall any son of man dwell therein." La 4:6: "For the punishment of the iniquity of the daughter of my people is greater than the punishment of the sin of Sodom, that was overthrown as in a moment, and no hands stayed on her." Eze 16:49: "Behold, this was the iniquity of thy sister Sodom, pride, fulness of bread, and abundance of idleness was in her and in her daughters, neither did she strengthen the hand of the poor and needy." Am 4:11: "I have overthrown *some* of you, as God overthrew Sodom and Gomorrah, and ye were as a firebrand plucked out of the burning: yet have ye not returned unto me, saith the LORD." This sin of homosexuality is Biblically called Sodomy. The writers in the New Testament also warned against such sin, Ro 1:26,27: "**(Because of) this reason** God gave them up (to) passions of dishonor; for both their females changed the natural use (into) which *is* (contrary to) nature; both in like manner also the males left the natural use of the female, *and* were inflamed (in) their lust (towards) one another, males (with) males *who* are working out the shameless thing, and are

receiving (in) themselves the recompense which it was necessary of their error.” 1Co 6:9: “Or know ye not that unjust ones will not inherit *the* kingdom of God? Yes! **Stop being misled**; neither fornicators, nor idolaters, nor adulterers, nor abusers of themselves as women, nor abusers of themselves with men,” 2Pe 2:6: “and He condemned *the* cities of Sodom and Gomorrah *after* He reduced *them* to ashes (with) an overthrow, having set an example *while they* are intending to be living ungodly.” This was not the sin of inhospitality as liberal commentators say. The Roman Empire fell by such sin and the world today pushing sexual rights to the point that makes Sodom and Gomorrah cries of sinfulness comparable. The parallel verse for Peter is found in 2Pe 2:6-10. Notice Jude has no mention of Lot. The cities about them could be Admah and Zeboim, De 29:23: “*And that* the whole land thereof *is* brimstone, and salt, *and* burning, *that* it is not sown, nor beareth, nor any grass groweth therein, like the overthrow of Sodom, and Gomorrah, Admah, and Zeboim, which the LORD overthrew in his anger, and in his wrath;” Ho 11:8: “How shall I give thee up, Ephraim? *how* shall I deliver thee, Israel? how shall I make thee as Admah? *how* shall I set thee as Zeboim? mine heart is turned within me, my repentings are kindled together.”

In like manner with them. Like is an adjective modifying manner. Them refer to these fallen angels. So the following sin is going against God as the fallen angels have done.

Have given themselves to fornication is past tense participle translated with the use of substantive modifying all three nouns as it is nominative plural feminine while Sodom and Gomorrah are each nominative singular feminine but cities are nominative plural feminine. All these cities have given themselves over to live licentiously. If it was a figurative sense, it would be to turn aside from God and go after other gods. But with the context of the two male visitors and the crowd at the door to know them physically, we have to take this literally. This was not inhospitality as Jude puts it fornication which are all sexual desires outside the realm of marriage.

Have gone is also past tense participle with the use of substantive modifying all three nouns mentioned above. This compound verb consists of from and to go. So these men went from fornication with other women to go after other flesh. Notice that Peter does not mention “other or strange” in his epistle, 2Pe 2:10: “and specially those ones who are walking (after) *the* flesh (in) *the* lust of pollution, and are despising lorship. Self-willed **daring** ones who are speaking evil of glories are trembling not.” This other means another or of a different kind or contrary to nature. This describes that they have fallen to homosexuality where God forbade in the law, Le 18:22: “Thou shalt not lie with mankind, as with womankind: it *is* abomination.” Liberal commentators say that their sin also can denote strange flesh with angels, but Jesus told us that an angel’s life is utterly different from life on earth, Mt 22:30: “For **(in) the resurrection** they are neither marrying nor are being given in marriage, but they are as messengers of God *are* (in) heaven.” In our day speaking negatively of homosexuality is often declared to be evil. It is true that we should not judge one sin over another as we are all sinners and need to come to repentance. It is also true that we should not try to reform the world in their morals, but live our own lives that our light will shine bright on their sins. It is not when we are silent with our voices; it is when we are silent in our walk with God. The Holy Spirit will convict the world, but when the righteous conform to the world, the world becomes more sinful until the day of wrath will be poured upon the wicked. The world says that we are homophobic which the fear of homosexuality is, but we need to have a fear of God because his wrath is ready to be poured out. Sexuality is not a right but a need, if so, should all unmarried heterosexual men who cannot find a suitable wife deserve to find one? No! Even though homosexuality has found acceptance in our society does not it is right, 1Ti 1:10: “fornicators, abusers of themselves with men, men stealers, liars, perjurers, and if any other thing is opposing to sound teaching.”

Are being set forth for themselves as is present tense with middle voice meaning these sins are being presented for themselves. This word is a compound verb which consists of from and to set in any place. This word means to be displayed. The present tense means these acts are continuously since that day to this day being displayed as an example.

An example means a pattern. This word is only found here in the NT. This word comes from the root word which means to give evidence or proof of a thing. It will expose our eyes. Peter used a different

word which adds “*upo*” but similar, 2Pe 2:6: “and He condemned *the* cities of Sodom and Gomorrah *after* He reduced *them* to ashes (with) an overthrow, having set an example *while they* are intending to be living ungodly.”

They are undergoing is present tense participle translated with the use of time. Garnier agrees with this use. NET translated with the use of manner: “by suffering;” Tyndale translated with the use of attendant circumstance: “and suffer;” Williams translated with the use of means: “in suffering.” All other translations did not give a use to this participle. This compound verb consists of under or by and to have. This means that they are possessing under the following verdict. The present tense means that all who are going against God will face similar judgment.

The penalty means a judicial decision. God in the past has decided those who refuse his call for repentance will face eternal fire, Mt 25:41: “**Then** He will say also to the ones (on) *the* left, keep going (from) Me, the cursed, (into) the eternal fire, which has been prepared for the devil and his messengers.” This does mean that the cities are continually burning, but it refers to the wicked in those cities are facing future judgment.

Jude 1:8

Jude started his epistle normally with an introduction, then expounded on God’s past judgments upon evil persons. To expound further, Jude leave this point of judgment for a moment to describe these evil persons. Then he will go back to these judgments concerning devils in the next verse and after go back to further descriptions. Finally, he will go back to judgments of Cain, Balaam and Korah. After that, Jude will finish with his description of the wicked.

III. False Christians, Jude 1:8,10,12-16

A. Description, Jude 1:8,10

8 **Likewise** nevertheless also, these ones who are dreaming are defiling *the* flesh, and are setting aside lordship and are speaking evil of glories. 10 But **these ones** they know not whatever things they are speaking evil of; but whatever things naturally, as the irrational animals *are*, they are understanding, they are corrupting themselves (in) these things.

Likewise is the word of emphasis in this sentence. This adverb means something similar. It modifies the verb are defiling.

Nevertheless is a compound particle consisting of truly and truly. Two words meaning the same thing but one particle (men) used frequently in the NT, but the other (*toi*) never by itself in the NT. This compound is used eight times in the NT, six times used in John’s gospel, and once by Paul: “nevertheless,” 2Ti 2:19: “Nevertheless God’s **firm foundation** was standing, *because* it is having this seal, the LORD is knowing the ones who are His, and let everyone who is naming the name of Christ depart (from) unrighteousness;” and once by James: “indeed,” Jas 2:8: “**If** indeed ye are keeping *the* royal law (according to) the scripture, thou will love thy neighbour as thyself, ye are doing well.”

Are dreaming is present tense participle translated with the use of substantive modifying these. This verb means that these are continuously sleeping in sin. These ones are not being visionaries, but are being blind to the truth. This image is a metaphor of these ones who are being carried away to an impious course of conduct. They are false prophets dreaming false dreams. This word is only found here and in Ac 2:17: “and it will be (in) the last days, God is saying, I will pour out (of) My Spirit (upon) all flesh, and your sons and your daughters will prophesy; and your young men will see visions, and your elders will dream dreams;” where it is the fulfillment of Joe 2:28: “And it shall come to pass afterward, *that* I will pour out my spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions.”

Are defiling is present tense meaning these ones who are continuously sleeping in sin are continuously polluting. Their sins are staining their flesh that they gave up in the desires of their hearts to uncleanness, that their bodies are being dishonoured between themselves, Ro 1:24: “Wherefore also God **gave** them up (in) the desires of their hearts (to) uncleanness, *that* their bodies are being dishonored (between) themselves;” 1Ti 1:10: “fornicators, abusers of themselves with men, men stealers, liars, perjurers, and if any other thing is opposing to sound teaching.” Females and males left the natural use and were inflamed in their lust towards the same sex which is a shameless thing, Ro 1:26-27: “**(Because of) this reason** God gave them up (to) passions of dishonor; for both their females changed the natural use (into) which *is* (contrary to) nature; both in like manner also the males left the natural use of the female, *and* were inflamed (in) their lust (towards) one another, males (with) males *who* are working out the shameless thing, and are receiving (in) themselves the recompense which it was necessary of their error.” They are not only practicing these sins, they are also consenting to take pleasure in them, Ro 1:32: “*although* who have known the righteous judgment of God, that who are doing such things are worthy of death, not only they are practicing them, but also are consenting to the ones who are doing *them*.” Today, they have gay pride day.

Are setting aside is present tense meaning these ones who are continuously sleeping in sin are continuously disregarding lordship, 1Pe 2:17: “Honor **all**, love the brethren, keep fearing God, keep honoring the king.” They are considering the Bible as invalid or the laws that shames their lifestyle robbing them of their rights. Sex is not a right, but a need, otherwise all single men wishing to find a wife in China or anywhere in the world, society should find one for this one. If you disagree with this last statement, then there are no rights can be granted whether you are straight or homosexual. All rights are based upon humanity, not on our preferences. The parallel passage in Peter is found in 2Pe 2:10: “and specially those ones who are walking (after) *the* flesh (in) *the* lust of pollution, and are despising lordship. Self-willed **daring** ones who are speaking evil of glories are trembling not.”

Are speaking evil of is present tense meaning these ones who are continuously sleeping in sin are continuously blaspheming glories. We see this as the world is continuously taking our Lord’s name in vain. This cursing is not praising God, but reviling his good name. Their wickedness may be forgiven, but if the Holy Spirit convicts them of sin, and they revile his calling, i.e., the wilful and wicked rejection of God’s saving power and grace, there is no forgiveness, Mt 12:32: “And **whoever** should speak a word (against) the son of man, it will be forgiven to him, but whoever should speak (against) the Holy Spirit, it will not be forgiven to him, neither (in) the now age nor (in) the coming *one*.”

Jude 1:9

After a brief description of these wicked men, Jude brings his thoughts back to the past judgments upon these evil persons. He first spoke of those wandering murmurers; second, the fallen angels, third, the wicked in Sodom and Gomorrah, and now the Satan himself.

II. God’s Past Judgments Upon Evil Persons, Jude 1:5-7,9,11

D. Devil, Jude 1:9

9 But **Michael** the archmessenger did not dare to bring against *him* a railing charge when he was reasoning for himself with the devil *by* disputing (about) the body of Moses, but said, *the* LORD rebuke thee.

But is the contrast of the ones who are speaking out to Michael who dared not.

Michael is the word of emphasis in this sentence. This is an angel, but more than that, an archangel. This archmessenger was chief of the angels. God put Michael in this position to the highest rank. He was captain of the Lord’s army, Jos 5:14: “And he said, Nay; but *as* captain of the host of the LORD am I now

come. And Joshua fell on his face to the earth, and did worship, and said unto him, What saith my lord unto his servant?" Michael is one of the chief princes, Da 10:13: "But the prince of the kingdom of Persia withstood me one and twenty days: but, lo, Michael, one of the chief princes, came to help me; and I remained there with the kings of Persia." He is called the great prince in Da 12:1: "And at that time shall Michael stand up, the great prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation *even* to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book." Michael means one who is like God. The archangel will ring out the call at the second coming of Christ, 1Th 4:6: "*so that* each of you are not going beyond and overreaching his brother (in) that matter, because the LORD *is* avenger (concerning) all these things, even as also we told you before and fully testified." Michael and his angels fought against the dragon, Re 12:7: "And war **came to pass** (in) the heaven: Michael and his messengers warred (against) the dragon, and the dragon warred, and his messengers."

Did not dare is past tense meaning Michael was not bold to pass judgment on the devil. Moses dared not to look at the burning bush as he trembled, Ac 7:32: "I *am* the God of thy fathers, the God of Abraham and the God of Isaac and the God of Jacob. And Moses was becoming **trembling** and was not daring to consider *it*." Michael understood the power of Satan to battle him alone in words as he is deceiver, the father of lies, Joh 8:44: "**Ye** yourselves are (of) *the* father the devil, and ye are desiring to be doing the lusts of your father. **He** himself was a murderer (from) the beginning, and he has stood not (in) the truth because there is no truth (in) him. **Whenever** he should be speaking falsehood, he is speaking (out of) his own; because his is a liar and *he is* the father of it."

To bring against is past tense infinitive with the use of explaining the verb to dare. This compound verb consists of against and to bring. This is to impose a judgment.

Railing charge are two Greek words. Charge means judgment or condemnation, 2Pe 2:11: "where messengers are not bringing (against) them a railing charge (before) the LORD *although* they are greater in strength and power." Notice Peter added before the Lord. Railing means blasphemy, slander or reproachful speech, Zec 3:1: "And he shewed me Joshua the high priest standing before the angel of the LORD, and Satan standing at his right hand to resist him." Michael remembered from the high estate that Satan fell and left this judgment to God.

He was reasoning for himself is imperfect tense in middle voice meaning Michael was arguing with the devil. This means this was done back in De 34:6: "And he buried him in a valley in the land of Moab, over against Bethpeor: but no man knoweth of his sepulchre unto this day;" and this is on-going being in the imperfect tense.

Disputing is present tense translated with the use of manner. NET, Tyndale, WEB and Williams translated with the use of attendant circumstance: "was arguing with the devil and debating." All other translations did not put a use to this participle. To reason and to dispute are similar but the Greek root words are a slight difference. To reason is a compound verb consists of by and to speak while to dispute is also a compound verb consists of by and to judge. So this verb here is more than just dialogue, but more of a debate to prove what is right with rebuttals.

Rebuke is past tense meaning the reproof will have weight because it is from the Lord, Zec 3:2: "And the LORD said unto Satan, The LORD rebuke thee, O Satan; even the LORD that hath chosen Jerusalem rebuke thee: *is* not this a brand plucked out of the fire?" The words of Jesus brought this hostile under control, Mt 17:18: "And Jesus rebuked him, and the demon went out (from) him, and the boy was healed (from) that hour."

Jude 1:10

After going back briefly to God's judgments of evil persons as Michael understood who he was speaking to, the devil, Jude returns to describing the wicked as one who is not understanding of what or who the subject consists.

But is the contrast of Michael respecting his opponent to these ones who are irrational animals.

These ones is the word of emphasis in this sentence.

They know not is perfect tense translated as present tense without linear. This word means intellectual knowledge. The world today thinks with all its technology that they are advanced in intellectual knowledge, but in God's eyes, they are destitute of reason. In their morals, the world thinks that they rights to kill (abortion & euthanasia), to promote licentiousness (sexuality), and to control women (Islam).

They are speaking evil of is present tense meaning that these ones are blaspheming continuously in whatever things. Peter uses instead of whatever things; in what they are being ignorant, 2Pe 2:12: "But these, as natural irrational animals *are who* have been born (for) capture and destruction will be destroyed with (in) their destruction, *because* they are speaking evil (in) what they are being ignorant."

Naturally is only used here in the NT. This is an adverb modifying are speaking evil of. Being normal today is under attack. Notice whatever things are mentioned twice.

The irrational animals means absurd instincts, 2Pe 2:12. This low estate leaves them hopeless.

They are understanding is present tense meaning that these ones are acquainted continuously with these senses as they are defiling the flesh, Jude 1:8: "**Likewise** nevertheless also, these ones who are dreaming are defiling *the* flesh, and are setting aside lordship and are speaking evil of glories." Pleasure of sin for a season is their desire, Heb 11:25: "having chosen rather to be suffering affliction with the people of God, than to be having *the* temporary enjoyment of sin."

They are corrupting themselves is present tense meaning that these ones are continuously destroying themselves. The world's solution to AIDS is not abstinence with sex outside marriage but protection. The world's solution to drugs is to legalize them. The world's solution to divorce is a prenuptial agreement. The world's solution to the poor is having the illegal immigrants work as slaves and for the poor African-Americans, put them in jail and makes them in prison as slaves. Notice the three present tense verbs: these irrational animals are blaspheming the righteous; are filling their senses with pleasure; and are destroying themselves.

Jude 1:11

After another brief description of the wicked, Jude finished with the last three judgments upon evil activities. He started with the wandering murmurers who entered not the promised land. Then he went on to the rebellion of the fallen angels. After that, he exposed the sexual sins of Sodom and Gomorrah. Finally he called attention to the deception of Satan himself. Now Jude will look at three leaders who irrationally turned to sin to solve their problems.

II. God's Past Judgments Upon Evil Persons, Jude 1:5-7,9,11

E. Cain, Balaam and Korah, Jude 1:11

11 **Woe to them!** Because they went **in the way** of Cain, and rushed to the error of Balaam for reward, and perished in the gainsaying of Korah.

To them is the word of emphasis in this sentence. These are the ones referred to in the last verse.

They went is past tense meaning these irrational animals pursued the same journey as Cain, Balaam and Korah.

In the way means metaphorically a course of conduct.

Cain is the first child born of Adam and Eve. He was supposed to be lineage of the one who would bruise the serpent's head, Ge 3:15: "And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel." Cain did not believe as his father who called his wife "Eve: mother of all living," even before she was pregnant for any child, Ge 3:20: "And Adam called his wife's name Eve; because she was the mother of all living." 4:1: "And Adam knew Eve his wife; and she conceived, and bare Cain, and said, I have gotten a man from the LORD." Cain chooses religious works instead of faith in a Messiah. Abel chooses a more excellent sacrifice, Heb 11:4: "Abel offered by faith a more excellent sacrifice to God (than) Cain, (by) which he was borne witness to *as* being righteous, *while* God was bearing witness (to) his gifts; and *although* he has died (through) it yet he is speaking;" which consists of blood, Heb 9:22: "and almost all things are being purified (with) blood (according to) the law, and there is not becoming remission (apart from) bloodshedding." Notice it is the faith that saved those Old Testament saints, for even proper sacrifices did not save them, Heb 10:4: "For *it is impossible* that the blood of bulls and goats is taking away sins." So the Mass and keeping all the sacraments will not save anyone, only our faith in the finished work of Jesus Christ, Heb 11:6: "But **(apart from) faith** *it is impossible* to well please *Him*; for it is necessary for the one who is approaching to God to believe, that He is, and He is becoming a Rewarder for the ones who are seeking Him out." Cain walked by sight, not by faith. So he saw how he toiled all day in the soil and was jealous of his brother Abel who watched over the sheep. His irrational thoughts were that he worked harder, so God should accept his sacrifice more. The wicked today believe their good works will enable them into heaven. All their religious deeds are as filthy rags to God who saved us and called us not according to our works, 2Ti 1:9: "Who has saved us and has called us with a holy calling, not (according to) our works, but (according to) His own purpose and grace which has been given to us (in) Christ Jesus (before) the ages of time." The selfish regard and envy was the root of Cain's sin which led to murder, 1Jo 3:15: "**Everyone** who is hating his brother, is a murderer, and ye know that every murderer is not having eternal life *which* is abiding (in) him." Cain's end was that he was cursed by God.

Rushed is past tense meaning metaphorically that these irrational animals distributed largely, i.e. lived excessive indulgences. Like new wine in old wineskins will burst out, Mt 9:17: "**Nor** are they putting new wine (into) old skins, otherwise, the skins are being burst, and the wine is being poured out, and the skins will be destroyed; but they are putting new wine (into) new skins, and both are being preserved together." God's love is bursting out in our hearts, Ro 5:5: "and that hope is not making *us* ashamed; because the love of God has been poured out (in) our hearts (by) the Holy Spirit Who has been given to us."

To the error is mental straying in the metaphorical sense.

Balaam is the son Bosor who loved the wages of unrighteousness, 2Pe 2:15: "they went astray *by* having left the straightway, having followed in the way of Balaam, *son* of Bosor, who loved *the* reward of unrighteousness." Balaam taught Balac to sacrifice unto idols, Re 2:14: "But **I am having** (against) thee a few things because thou are having there *the ones who* are holding the teaching of Balaam, who taught Balak to throw a snare (before) the sons of Israel, and to eat things sacrificed to idols and things committed to fornication;" and believed that sinners cannot be forgiven and be punished, **Nu 22-24**. Jonah felt that way for those of Nineveh, Jon 3:10: "And God saw their works, that they turned from their evil way; and God repented of the evil, that he had said that he would do unto them; and he did *it* not." The source of Balaam's sin was the love of money which is the root of every kind of evil, 1Ti 6:10: "For the love of money is a **root** of all evils; which *while some* were stretching after were seduced (from) the faith, and many pierced themselves with sorrows." Those today are like Balaam who think that winning the lottery will fix all their problems. So gambling today has become their hope which is a promise of

gain and the love of filthy lucre. Balaam's end was that he was found dead with God's enemies fighting against Israel.

Perished is past tense meaning that these irrational animals (metaphorically) are given over to eternal misery in hell. Korah died in the rebellion against Moses as the earth swallowed up these wicked ones.

In the gainsaying means rebellion. The Greek word is compound which consists of against and speech.

Korah spoke against Moses, Nu 16:3: "And they gathered themselves together against Moses and against Aaron, and said unto them, *Ye take* too much upon you, seeing all the congregation *are* holy, every one of them, and the LORD *is* among them: wherefore then lift ye up yourselves above the congregation of the LORD?" Korah's end was that he was swallowed up by an earthquake. Notice what all three have in common: great sinners; leaders; all died without repentance. Notice the three past tense verbs: went; lived excessive indulgences and then perished. Is this not the path of the unrighteous?

Jude 1:12

Jude closed out the judgments upon the evil persons and goes back to these false Christians which he described earlier. Jude now convicts these false Christians. Notice below "these ones are." This is mentioned twice in this passage. The first shows six indictments: sunken rocks; clouds without water; autumn trees without fruits; twice dead rootless tree; wild waves; and wandering stars. The second shows the last two indictments: complainers and subtle talkers.

III. False Christians, Jude 1:8, 10, 12-16

B. Indictment, Jude 1:12-16

12 **These ones** are sunken rocks (in) your love feasts, *while* they are feasting together *with you* fearlessly, and are pasturing themselves; clouds without water, *which* are carried about (by) winds; autumn trees, *which are being* without fruit, twice dead *which* are rooted up. 13 **Wild waves** of the sea, *which* are foaming out their own shames; wandering stars, to whom the gloom of darkness has been kept (to) the ages. 14 And Enoch the seventh (from) Adam, **prophesied** also to these ones saying, behold, *the* LORD came (amidst) His Holy myriads. 15 to execute judgment (against) all, and to convince all their ungodly (concerning) all the works of their ungodly which they did ungodly, and (concerning) all the hard *things* which ungodly sinners spoke (against) Him. 16 **These ones** are murmurers, complainers, walking (after) their lusts; and their mouth is speaking great swelling *words*, marvelling persons (for the sake of) profit.

These ones is the word of emphasis in this sentence. These ones refer to them as dreamers in Jude 1:8: "**Likewise** nevertheless also, these ones who are dreaming are defiling *the* flesh, and are setting aside lordship and are speaking evil of glories;" and irrational animals in Jude 1:10: "But **these ones** they know not whatever things they are speaking evil of; but whatever things naturally, as the irrational animals *are*, they are understanding, they are corrupting themselves (in) these things," and now are sunken rocks.

Sunken rocks means metaphorically of men, who by their conduct damage others morally, wreck them as it were. This word is only found here in the NT. So these ones are sleeping in sin; and are irrational beasts; and now hurting others. The figure of hidden rocks to a ship can cause a lot of damage as it invisible below the water. Peter uses spots which is a word, 2Pe 2:13: "*and* they will receive *the* reward of unrighteousness; *because* they are esteeming pleasure the indulgence (in) *the* day; *they are* spots and blemishes luxuriating (in) their deceits, feasting with you;" (*spilos*); close to here (*splias*).

(In) your love feasts which was equal to our pot lucks by the congregation to invite more visitors. Then these feasts turned into gluttony and rioting, 2Pe 2:13. On the surface, these love feasts were ways to show hospitality to the unsaved, but these false Christians would turn this into a party.

They are feasting together is present tense participle translated with the use of time. All other translations agree with this use.

Fearlessly is an adverb modifying feasting together. These false Christians are eating boldly to advance their morals.

Are pasturing is present tense participle with the use of time as feasting together above. Instead of shepherding as in 1Pe 5:2: “shepherd the flock of God *which is* (among) you, *by* exercising oversight not *being* constraint, but willingly, not for basegain, but readily;” they are looking after themselves to further their own schemes and lusts.

Clouds without water, is the second indictment of these false Christians. The first was they were sunken rocks which are out to destroy. This second claim is empty expectations. A cloud without rain brings false hope.

Are carried about is present tense participle translated with the use of substantive modifying clouds. Their teaching take are carried away by which is popular of the day.

Autumn trees are the third indictment of these false Christians. Here are fully mature trees ready for harvest, but these trees are not bearing any fruit. These are useless and unfruitful, 2Pe 1:8: “For *if* **these things** are being and are abounding in you, they are making you to be neither idle nor unfruitful (into) the knowledge of our LORD Jesus Christ.”

Twice dead is past tense participle translated with the use of periphrastic modifying the verb “are.” Twice is an adverb modifying dead. So not only these trees are unfruitful but also very dead.

Are rooted up is past tense participle translated with the use of substantive modifying dead. Since it is dead, their roots are rotten. So what did we learn from these indictments upon these false Christians? These false Christians are shipwrecked as they only look out for themselves. They bring false hope with useless teachings that bear no fruit and their doctrine is collapsing as it has no roots. They show the form of godliness but deny the power, 2Ti 3:5: “having a form of piety, but denying the power of it. And keep turning away thyself from these.”

Jude 1:13

Wild waves are the words of emphasis in this sentence. The previous verse shows that these ones are: sunken rocks; clouds without water; autumn trees without fruit; and twice dead rooted up tree. Now this verse shows two more fallacies that these false Christians possess. These wicked cannot rest and stir up mire and dirt, Isa 57:20: “But the wicked *are* like the troubled sea, when it cannot rest, whose waters cast up mire and dirt.”

Wandering stars is the second fallacy of these false Christians. These ones shine for a moment by their eloquent speeches, but fade when the truth shine upon them.

Has been kept is perfect tense meaning these teachers are destined for eternal torment, 2Pe 2:17: “These are fountains without water, clouds which are being driven (by) storm, to whom the gloom of darkness has been kept (for) ever.”

Jude 1:14

Prophesied is the word of emphasis in this sentence. This prophecy is the main thought, not the book of Enoch just as Paul quoted the prophet Epimenides the pagan writer calling him “one of your prophets” and quoting: “Cretans are always liars,” Tit 1:12: “anyone (of) themselves of their own prophet said, Cretans *are* always liars, evil wild beasts, lazy gluttons.” This does not make these books inspired by God as part of the Canon.

Jude 1:15

Ungodly sinners, is quotation from (Enoch 1:9) does not mean that the Book of Enoch was regarded as inspired or equal with Scripture. Paul quoted Aratus’s Phaenomena 5 to his Athenian audience, Ac 17:28: “For we are living **(in) Him** and we are moving and we are; as also some of the poets (among) you have said, for also we are offspring of that One.”

Jude 1:16

These ones is the word of emphasis in this sentence. This pronoun is used frequently by Jude, Jude 1:8,10,12,19.

Complaining murmurers means these ones were grumbling grumblers. Murmurers is a noun and only found here in the NT. Complaining is an adjective and only found here in the NT. These two coined words by Jude are to explain their dissatisfaction with God by his guidance and his purpose for them. As they are discontented with their lot and with God, they followed their own passions. We do this in our own lives when in summer say it is too hot and wished for winter, and in winter complain that it is too cold and wished for summer.

Walking is present tense participle translated with the use of periphrastic (participle with the verb to be). They are continuously leading their own life through their own desires or passions (eat, drink and be merry). They are craving satisfaction because they are discontent, 2Pe 3:3: “*Because* ye are knowing **this** first, that there will come mockers (at) the close of the days, *who* are walking (according to) their own lusts.”

Is speaking is present tense meaning these ones are talking extravagant words. Great swelling is only found here and in 2Pe 2:18: “For *while* they are speaking **great swelling words** of vanity, they are alluring (with) *the* desires of *the* flesh, by licentiousness, the ones who indeed escaped from the ones who are walking (in) error.” This adjective means these ones use words that they think that are heavy beyond anyone’s thinking as the root word is compound of two words: beyond and weight.

Marvelling is present tense participle translated with the use of means. Garnier translated with the use of time: “while admiring faces.” Murdoch, TWENTY and Williams translated with the use of attendant circumstance: “and they flatter.” These ones are speaking as means of flattery. This is like a magician entertaining to get the reaction of wonder.

Persons mean here their countenance.

Jude 1:17

Jude is now closing out this short epistle with exhortations to his Christian readers. He started out this letter with an introduction of exhortation to contend for the faith, now he closes in the same manner. The heart of the epistle was to show that false teachers are selfish and will be judged.

IV. Exhortations to Genuine Christians, Jude 1:17-23

A. Remember previous warning, Jude 1:17-19

17 But beloved, remember yourselves the words which have been spoken before (by) the sent ones of our LORD Jesus Christ, 18 that they said to you, "there will be mockers (in) *the* last time, *who* are walking (after) their own desires of ungodliness." 19 **These ones** are setting apart *themselves*, natural *men, who* are not having *the* Spirit.

Beloved is used three times in this epistle to show the dearness Jude has for his readers, Jude 1:3,20.

Yourselves, is the word of emphasis in this sentence. Jude was speaking solely of these false teachers, but now centers his focus on these dear Christians.

Remember is past tense imperative meaning that these readers needed to start as to remind them what was said before of these wicked teachers. If they were already doing this, Jude would have used the present tense. They needed a mental fixture of the gravity of the destruction that these false teachers can accomplish, 2Pe 3:1-3: "Beloved, I am writing now unto you **this** second epistle (in) which I am stirring up your pure mind (in) remembrance, *that ye* may be mindful of the words *which* had been spoken before (by) the holy prophets, and of the commandments by us the sent ones of the LORD and Saviour. *Because ye* are knowing **this** first, that there will come mockers (at) the close of the days, *who* are walking (according to) their own lusts." These are dangerous false prophets as they try to seduce with false doctrine. This warning is that the apostates would come especially in the last days, 2Ti 3:1-5: "But keep knowing this, that (in) *the* last days difficult times will be present. For men **will be** lovers of self, lovers of money, vaunting, proud, evil speakers, disobedient to parents, unthankful, unholy, without natural affection, implacable, slanderers, incontinent, savage, not lovers of good, betrayers, headlong, puffed up, lovers of pleasure rather than lovers of God, having a form of piety, but denying the power of it. And keep turning away thyself from these."

Have been spoken before is perfect tense in passive voice participle translated with the use of substantive modifying words.

The sent ones show here that Jude was not an Apostle, as his brother James, Jas 1:1: "**James** a bondman of God and of *the* LORD Jesus Christ *is writing* to the twelve tribes which *are* (in) the dispersion, greeting." The plural means that of Paul, Matthew and Peter, 2Pe 3:1-3. Peter went back further by adding the Holy Prophets. John gave warning of antichrists, 1Jo 2:18, but this was written much later than Jude in AD 85, so it would have to be Paul who warned Timothy in AD 65, 1Ti 4:1-2: "But the Spirit is speaking expressly, "(In) latter times some will depart the faith, giving heed to deceiving spirits and teachings of demons (in) pretending of speakers of lies, *who* have been cauterized *as to* their own conscience." Matthew also wrote in his gospel in AD 45 about the false prophets, Mt 7:15: "But **keep giving heed** (of) the false prophets, who are coming (to) you (in) raiment of sheep, but within they are rapacious wolves." 24:11: "and many false prophets will arise, and will mislead many."

Jude 1:18

They said to you "..." (that: *oti*) in Greek is translated as quotation marks when followed by the verb of speaking.

Mockers are only found here and in 2Pe 3:3: "*Because ye* are knowing **this** first, that there will come mockers (at) the close of the days, *who* are walking (according to) their own lusts." The differences in these two verses are minor: Jude uses the verb to be (will be) in the future tense; Peter uses the verb to come (will come) in the future tense. Jude uses the last time; Peter uses the last days. Jude adds ungodliness to desires.

Jude 1:19

These ones, is the word of emphasis in the sentence. Jude uses this pronoun effectively throughout his epistle, Jude 1:8,10,12,16.

Setting apart is present tense participle with the use of periphrastic (with the verb to be). This word is only found here in the NT. This compound verb consists of from, through, and to determine. These ones are making divisions. These false teachers engage in endless definition. They cause more division than edification. These are destructive teachings, 2Pe 2:1: “**But there arose** also false prophets (among) the people, as also false teachers will be (among) you, who will bring in stealthily sects of destruction, and *as* denying the Master *Who* bought them, *and* will bring upon themselves swift destruction.”

Natural is apposition to these ones. It define who these one are. It also be predicate nominative with the verb to be. In either use, these ones are natural meaning they are sensuous in nature with its subjection to appetite and passion. Paul refer to one is not saved and receives not the Spiritual things of God, 1Co 2:14: “But *the natural man* is not receiving the things of the Spirit of God; for they are foolishness to him, and he is not being able to know *them*, because he is being spiritually discerned.” James refer to this word as sensual, Jas 3:15: “This wisdom is not coming down from above but earthly, natural, devilish.” So it could be both here as Jude adds not having the Spirit.

Having is present tense participle with the use of substantive modifying natural.

Jude 1:20

Jude exhorted these beloved readers to recall what other apostles warned them about these false teachers, now he exhorts them to grow in the faith.

IV. Exhortations to Genuine Christians, Jude 1:17-23

B. Build your faith, Jude 1:20

20 But beloved, keep **yourselves** building (on) your most holy faith, *by* praying (in) *the* Spirit,

Beloved again is used as an address (vocative) to these dear Christian readers.

Yourselves is the word of emphasis as in the previous exhortation, Jude 1:17. All focus is on these readers.

Keep building is present tense participle translated with the use of imperative. AMP, Moffatt, Murdoch, Phillips, TWENTY, Tyndale, WEB and Williams agree with this use. NET translated with the use of manner: “by building yourselves up.” Garnier translated with the use of time: “while constructing over yourselves.” With no main verb, and the context, it should be translated with the use of imperative. This word means to finish the structure of which the foundation has already been laid, to give constant increase in Christian knowledge and in a life conformed thereto. We are continuously building upon as this is a compound verb which consists of upon and to build. The word of God builds us up, Ac 20:32: “And now I am committing you, brethren, to God and to the word of His grace, which is being able to build up and to give to you an inheritance (among) all the ones *who* have been sanctified.” We need to take heed what knowledge we hold as doctrine, 1Co 3:10: “I laid the foundation as a wise architect, **(according to) the grace** of God which has been given to me, and another is building up; but let each keep looking how he is building up.” Make sure that Jesus Christ is the chief cornerstone in all doctrine, Eph 2:20: “built up (on) the foundation of the sent ones and prophets, *although* Jesus Christ Himself is *the* cornerstone.” Because we are grounded and built up in our Lord Jesus Christ, Col 2:7: “*because* ye have been rooted and are being built up (in) Him, and are being confirmed (in) the faith, even as ye were taught, abounding (in) it (with) thanksgiving.”

Your most holy faith means our faith is pure. Faith is our foundation and Jesus Christ our chief cornerstone. Jesus is the Alpha (Author) and Omega (Finisher) of our faith. Our faith must be holy as only in the saving grace of Jesus as there is no other foundation can be laid, 1Co 3:11: “for no one is being able to lay other foundation which is being laid, which is Jesus the Christ.” If our faith is tainted with heresies, then it is not pure. For we are a holy priesthood to offer spiritual sacrifices, 1Pe 2:5: “also they themselves, *are* as living stones, *which is* a spiritual house, ye are being built up a holy priesthood, to offer spiritual sacrifices *which are* acceptable to God (by) Jesus Christ.”

Praying is present tense participle translated with the use of manner (*by*). NET and Phillips agree with this use. Garnier, Moffatt, TWENTY and Williams translate with the use of imperative as the previous participle: “keep offering prayer.” Murdoch translated with the use of time: “while ye pray.” All other translations do not put a use to this participle. Robertson says: “This is the way to build themselves up on their faith.” So Robertson in his RWP notes agree that it could be manner, Eph 6:18: “praying (by) all prayer and supplication (in) *the* Spirit, and keep watching (unto) this very thing (with) all perseverance and supplication (for) all saints.”

(In) Spirit means the Spirit does make intercession for us while we pray, Ro 8:26: “And in like manner also **the Spirit** is jointly helping our weaknesses; for that which we should pray for (according as) it is necessary, we know not, but Spirit Himself is making intercession (for) us with groanings inexpressible.” Our prayers are not in an unknown tongue, but with understanding, 1Co 14:15: “Therefore **what** is it? **I will pray** with the Spirit, but I will also pray with the understanding; I will praise with the Spirit, but I will praise also with the understanding!” Our prayers are not recitals where we write out our words beforehand, or words of vain repetition like the heathen do, which the Roman Catholics have taken up for centuries, Mt 6:7: “But **while ye were praying** do not use vain repetitions, as the heathens *are doing*: for they are thinking that they will be heard (in) their much speaking.” We need to allow the Spirit guide us in prayer as the Comforter will recall God’s Word when we need to testify on his behalf, Joh 14:26: “but the Paraclete, the Holy Spirit, Whom the Father will send (in) My name, that One will teach you all things, and will bring you to remembrance all things which I said to you.” 1Pe 3:15: “but sanctify the LORD God (in) your hearts, and *be* ready always (for) a defense to everyone who is asking you an account (concerning) the hope (in) you, (with) meekness and fear.”

Jude 1:21

Jude started his exhortations with a reminder from previous apostles concerning these false teachers, then he continued to exhort them to build their faith, and now to protect this faith.

IV. Exhortations to Genuine Christians, Jude 1:17-23

C. Guard against falsehood, Jude 1:21

21 keep yourselves (in) *the* love of God, awaiting the mercy of our LORD Jesus Christ (unto) life eternal.

Keep is past tense imperative. This is always a precept of past tense where the writer does not the heart of the readers as we know not each other’s heart. Notice this word throughout this epistle: in verse 1, we are kept, verse 6, the angels did not keep their first estate, verse 13, the wicked are kept in darkness forever, and now we are exhorted to keep our love towards God.

Love of God is objective as this is our love towards God. We are reminded of those in Ephesus who left their first love, Re 2:4: “But **I am having** (against) thee, that thou left thy first love.” God is the author and essence of love, 1Jo 4:16: “And we ourselves have known and have believed that love which God has (in) us. **God** is love, and the one who is abiding (in) that love, is abiding (in) God, and God (in) him.”

Awaiting is present tense participle translated with the use of means. Garnier, Murdoch, NET and TWENTY translated with the use of time: “while waiting.” Moffatt and Williams translated with the use

of attendant circumstance: “and waiting.” All other translations did not put a use to this participle. This word is a compound verb which consists: unto and to receive. This receiving is like being a host and receiving a guest. We are the recipients of the mercy of God, and we are to accept these benefits, Lu 23:51: “this one was not consented to the counsel and their deed, (from) Arimathea a city of the Jews, and that one himself was also waiting for the kingdom of God.”

Mercy is the blessing we receive which is eternal life at Christ’s return to judgment, Eph 2:4: “but God, *Who* is rich (in) mercy, (because of) His great love wherewith He loved us,” 1Pe 1:3: “**Blessed** *be* the God and Father of our LORD Jesus Christ, Who begot us again (according to) His great mercy (unto) a living hope (through) *the* resurrection of Jesus Christ (from among) *the* dead.” Jude starts his epistle with mercy, Jude 1:2: “*may* mercy and peace *be* to you and love may be multiplied,” and now finishes it with mercy here.

Jude 1:22

Jude exhorted these Christians to remember the previous teachings; to build their faith, to guard against heresies, and now to show pity.

IV. Exhortations to Genuine Christians, Jude 1:17-23

D. Show mercy, Jude 1:22

22 And keep having mercy on indeed **these**, *because* ye are discerning for yourselves;

Keep having mercy on is present tense imperative. This means that we are to continually help the afflicted. We need to have compassion, kindness and goodwill towards others, as God has shown unto us. The wisdom of God is full of mercy, Jas 3:17: “But **that** wisdom from above is first pure, then peaceful, gentle, yielding, full of mercy, and of good fruits, impartial, and unfeigned.” We need to do this with cheerfulness, Ro 12:8: “or the one who exhorting, (in) the exhortation; the one who is imparting, (in) simplicity; the one who is taking the lead, (with) diligence; the one who is showing mercy, (with) cheerfulness.” We need to be concerned to the eternal and temporal welfare of the lost.

These, is the word of emphasis in this sentence. These are plural pronoun which refers to these ones mentioned in verse 19 who are not of God.

Ye are discerning for yourselves is present tense in middle voice participle translated with the use of cause (*because*). MSS has the participle in accusative case so ASV translated with the use of substantive modifying those, “who are in doubt;” NET does the same: “those who waver;” Williams does the same: “who continue to waver through doubts.” The Majority Text has this participle in the nominative case. This word is a compound verb which consists of by and to judge. We make our judgment on who is receptive. We do not cast our pearls to the swine, Mt 7:6: “Give **not** the *thing* which *is* holy to the dogs; nor throw your pearls (before) the swine, lest they should trample upon them (with) their feet, and should have turned again *and* should rend you.” We need to have compassion to those who are unsaved because we need to remember that someone had pity on us before we were saved.

Jude 1:23

Jude exhortations continue as he told them to recall previous teachings of the deceptions of the wicked; to build their faith; to guard against heresies; to show mercy on those who are unsaved; and now keep rescuing them but keep hating their evil ways.

IV. Exhortations to Genuine Christians, Jude 1:17-23

E. Rescue those but hate the flesh, Jude 1:23

23 but keep saving those (with) fear, snatching *those* (out of) *the* fire; *and* keep hating also the garment *which* has been spotted (by) the flesh.

Keep saving is present tense imperative which means to keep rescuing the lost. This is the soul-winners mandate. The work is never done, it is continuous. It is not us who saves their souls, but it is God. For some commentators, they see three classes of people, some who are least hopeless which are unstable, the second class are those who hopeful, soft to the Gospel, and the third class are those who are hopeless and corrupt. In these verses, there is only one class which Jude used the same word (*ous*) unsaved. There is another class mentioned in Scripture, those who blaspheme the Holy Spirit, Mt 12:31: “**(Because of)** **this** I am saying to you, every sin and blasphemy will be forgiven to men; but the blasphemy of the Spirit will not be forgiven to men.” This is a sin unto death, 1Jo 5:16: “**If** anyone should see his brother *who* is sinning a sin *which is* not (to) death, he will ask, and will give him life, for the ones who are not sinning (to) death. **There is** a sin (to) death; I am not saying (concerning) that *sin* in order that he may beseech.” Jude did not mention that their final estate is eternal darkness unless they continue (present tense) in this fashion, Jude 1:19.

(With) fear means we must be aware of the deceit of sin. Only the fear of God brings wisdom. Literally here it means in fear. The manner we take this challenge of soul-winning. We must be harmless as doves, but wise as serpents, Mt 10:16: “**Behold**, I Myself am sending you forth as sheep *are* (in) *the* midst of wolves: therefore keep being prudent as the serpents *are*, and simple as the doves *are*.”

Snatching is present tense participle translated with the use of result. Garnier translated with the use of time: “while applying force.” NET and Phillips translated with the use of manner: “by snatching.” Other translations do not put a use to this participle. A soul-winning looks for the repentance of the sinner which results in the snatching from the judgment of God, Am 4:11: “I have overthrown *some* of you, as God overthrew Sodom and Gomorrah, and ye were as a firebrand plucked out of the burning: yet have ye not returned unto me, saith the LORD.” We need to be a fireman for God and to rescue them from the fires of hell, Zec 3:2: “And the LORD said unto Satan, The LORD rebuke thee, O Satan; even the LORD that hath chosen Jerusalem rebuke thee: *is* not this a brand plucked out of the fire?”

Keep hating is present tense participle translated with the use of attendant circumstance (*and*). Tyndale also agrees with this use: “and hate.” All other translations do not put a use to this participle. So we are rescuing and at the same time hating. We need this balance because our soul-winning must continue in fear. We need not friendship evangelism as it will compromise our beliefs on holiness. The Gospel does not bring peace to the world, but division, Lu 12:51: “**Are ye thinking** that I came to give peace (in) the earth? No, **I am saying** to you, but division.” We need to continue to detest sin.

Has been spotted is perfect tense in passive voice participle translated with the use of substantive modifying garments. The verb means our garment has been defiled in the past and has abiding results. Our garment is what people see, not our heart. So our testimony is precious. It is very easy to blemish our testimony, but takes a long time to vindicate it. Our tongue can defile our whole body, Jas 3:6: “**And that tongue** *is* a fire, the world of unrighteousness. **Thus that tongue is being set** (in) our members, which is defiling the whole body both *which* is setting on fire the course of nature, and is being set on fire (by) Gehenna.” This word is found here and in James. The noun spot is found in 2Pe 2:13: “*and* they will receive *the* reward of unrighteousness; *because* they are esteeming pleasure the indulgence (in) *the* day; *they are* spots and blemishes luxuriating (in) their deceits, feasting with you;” and Eph 5:27: “in order that He may present it to Himself the glorious assembly not having spot or wrinkle or any of such things, but in order that she might be holy and blameless.”

Jude 1:24

These are the closing remarks by Jude.

V. Doxology, Jude 1:24-25

24 But **to Him** Who is able to keep them without stumbling, and to set *them* (before) His glory blameless (with) exultation, 25 to *the* only wise God our Saviour, *be* glory and greatness, might and authority, both now, and (to) all the ages. Amen.

To Him, is the word of emphasis in this sentence. This article is the use of possession with the understood verb *to be*.

Is being able is present tense participle translated with the use of substantive modifying to him.

To keep is past tense infinitive with the use of completing the verb “being able.” We need to keep the faith, 1Ti 6:20: “O Timotheus, keep the which is entrusted to your **care**, avoiding for thyself the profane empty babblings and oppositions of false-named knowledge;” keep ourselves from idols, 1Jo 5:21: “Little children, keep yourselves (from) idols. Amen.” God will keep us from evil, 2Th 3:3: “But the LORD is faithful, Who will establish you and will keep *you* (from) the evil *one*.” and here from falling. This does mean losing one’s salvation, Heb 6:4: “For *it is impossible* for the ones who were once enlightened, also tasted the heavenly gift, and became partakers of *the* Holy Spirit.”

To set is past tense infinitive with the use of completing the verb “being able.” This verb means to establish.

Blameless means faultless or without blemish, Col 1:22: “(in) the body of His flesh (through) death, *that* ye may be presented holy and unblamable and unimpeachable (before) Him.”

Jude 1:25

To only wise God our Saviour. The article is not in the Greek. After the verb “to be” this dative noun is possession as use, Ro 16:27: “*may* the glory *be* to whom *the* only wise God, (through) Jesus Christ, (to) the ages. Amen.” Here is another doxology where Paul uses this saying “wise God,” 1Ti 1:17: “Now *may* honor and glory *be given to the King* of the ages, incorruptible, invisible, only wise God, (to) the ages of the ages. Amen.” The exaltation of Mary who confessed in God her Saviour, Lu 1:47: “and my spirit exulted (in) God my Saviour.” This proves Immaculate Conception is false as Mary needed a Saviour as every lost soul. She cannot free from sin if she needed to be saved.

Glory and greatness, might and authority. These are four words in two categories. This first category is the divine name for greatness, Heb 1:3: “Who being *the* effulgence of *His* glory and *the* exact expression of His substance, and upholding all things by the word of His power, *after* He made (by) Himself *the* purification of our sins, sat down (on) *the* right hand of the greatness (on) high.” The second category is the divine name for power, Lu 4:36. John showed both categories in two words, Re 1:6: “and He made us priests in His kingdom to God and Father: to Him *be* the glory and the might (to) the ages of the ages. Amen.”